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the pronounced opponent of all extensions of public activity will be altogether satisfied. And the general reader may be somewhat disappointed at the lack of sweeping generalizations and any effort at literary elegance. But the serious student will find here the essential facts, expressed in clear and intelligent language, for gaining definite knowledge on one important problem of public interest.

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Twentieth-Century Socialism: What It Is; What It Is Not; How It May Come. By EDMOND KELLY. New York: Longmans, Green & Co., 1910. 8vo, pp. xix+446.

This is a book which in many ways puts socialism in a distinctly new light. The personality of the author shines luminously through his pages as that of a man of intense human sympathies held well in control by a trained legal intellect, and a knowledge of the economic world which in places mounts to the (for most of us) unattainable heights of "inside information." The book (published after Mr. Kelly's death) cannot fail to convince any fair-minded reader, whatever his views on socialism, that the author was not only an able but a fair-minded man. The author became a socialist very gradually; he is thus able to speak to the bourgeoisie with sympathetic understanding of their viewpoint and to the socialists as an advocate of tactical moderation in theory and ideal. He is no revolutionist. The Marxian theories are scarcely mentioned. Perhaps for these very reasons the book will not be accepted by many socialists as an authoritative statement of the aims of socialism. In fact, the author is curiously moderate in his expectations. He draws no idyllic picture of the socialistic state. Apparently laborers will be contentous over relative wages then as now. He holds out scant hope that the laborer will own a touring car, and he does not expect the socialistic régime to run without friction.

Book I clears away certain significant misconceptions of socialism. It will not suppress competition—and in the constructive part of the treatment we are surprised to learn how very much competition it will permit to continue. It will not destroy the home, nor abolish private property, nor impair liberty.

Book II is an exposition of the shortcomings of capitalism. They comprise overproduction, unemployment, prostitution, the waste of industrial conflict, adulteration, waste from high cost of marketing, cross-freights, etc., and the tyranny of the trust and the trade union. In short, capitalism is wasteful, disorderly, and stupid. An exceedingly interesting chapter on money gives, for socialism, a new theory of commercial crises, but one which it would take a congressional investigation extraordinary to prove. His treatment of the sex question is brief and pointed. Problems of sex, as such, socialism does not attempt to solve. Prostitution, however, is an economic problem. Socialism will practically solve it by removing not only the motive to irregularities but the sordid motive to marriage as well, so that the whole heredity of man may be altered for the better. His view of the situation of the trade unions is interesting: trade unions are fighting capital (the "trusts") with its own weapon—money—of which labor has little; this is not only wasteful, but it is a losing game in the long run. Socialism substitutes votes for money, and the laboring

men have the votes. Nevertheless, trade unionism is valuable as a necessary preparation and stepping-stone to socialism.

The criticism of capitalism is unfortunately marred by a number of loose statements. For instance, in the discussion of unemployment (p. 73), the New York Commissioner of Labor is quoted as giving an average percentage of unemployment of 16.1 during the prosperous period, 1902 to 1907. Sixteen per cent of 7,000,000, the number of factory hands in the United States in 1900 (?), is 1,120,000, "and as every factory hand has on an average four persons dependent on him, this means a total population of 4,480,000, or roughly, four millions and a half permanently in want in the United States owing to this unemployment which orthodox economists recognize as a necessary result of the competitive system." Without questioning the figures, it seems plain that not all of these millions are either "permanently" or necessarily "in want." Again, on p. 118 we are informed that the world can be divided into two sets of people—"a small set" that owns the land and controls our industries, and an enormous number of people dependent upon the first set. There were 5,737,000 farms in the country in 1900, and presumably about that many farm owners. Is that a "small set"? Forsooth, the American farmer, numerous and prosperous as he is, is an impediment in any two-class idea in this country. Whether in the future he will form a sort of little landed aristocracy—conservative, non-progressive, allied to the interests of capitalism—time only can tell.

Book III is the constructive part of the work. It, too, is marred by some cases of long-range inference, notably in the calculation of the cost of competition (pp. 205 ff.) and in the calculation of the labor-time necessary to secure the necessities of existence (pp. 28-31). But it stands, nevertheless, as the most real and vital attempt at constructive suggestion that the reviewer has met with in socialistic literature. Socialism does not mean state ownership. There will be both public and private ownership. Some industries will be "socialized." In such industries capitalistic control and exploitation are simply eliminated. In the main the production of the great necessities, of articles especially liable to adulteration, and of commodities the production of which is easily monopolized, will be undertaken by the public. The state would not *own* the oil industry, for instance. That industry would be run by a guild of workers, with a board of directors in which the state would be represented in order to exercise the necessary *control*. Private ownership of farm land would continue, but would be suppressed in cities. The state is to exact a tax of produce from the farmer, although it does not appear exactly why the farmer would rather pay in produce than in money. The tax is not to be high enough to deprive him of the socially valuable "instinct of ownership." Farm colonies of various kinds loom large in importance in the solution of certain labor problems—so large that one guesses them a bit out of perspective. The value of the entrepreneur function is recognized. Labor includes *all* productive labor. Only the idle stockholders are to be put down. Among stockholders the sheep are to be separated from the goats; those who need remuneration shall be paid for their holdings, when the industry is socialized; those who do not need remuneration will receive nothing. This is really a reversion to the "reward according to needs" theory, and is the one exception to the author's constant advocacy of reward according to what the laborer produces; although he nowhere defines clearly just what is the measure-

ment of product. It seems tolerably clear that the scheme of classifying stockholders could not work.

The book closes with suggestive chapters on the political, scientific, and ethical aspects of socialism. In spite of exaggerations and daring jumps of logic, and of the fact that the practicability of some of the constructive program is open to serious question, few readers will be able to read through the book and come out as strong individualists as they went in. It is a book that needs critical reading, but it needs to be read, especially by those who are in position to criticize it.

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The Social Direction of Human Evolution. By WILLIAM E. KELLICOTT. New York: Appleton, 1911. 8vo, pp. xii+249. \$1.50 net.

Eugenics is just now in the perilous stage of popularization. The half-century of public apathy encountered by Galton's early views on the inheritance of ability has been succeeded by a sudden avidity for information concerning this new social science and a sudden enthusiasm to apply the science at once in the service of social reform. With corresponding suddenness has come an inundation of popular articles, and latterly of books, designed to acquaint the populace with the exuberant hopes or the limited knowledge which the eugenics movement thus far has brought forth.

The book at present under review is the latest of those which have been written to provide a general statement of eugenic principles. The author claims for it neither originality nor exhaustiveness. He has merely brought together what he believes to be the salient facts, principles, and policies which eugenic investigation has determined, and arranged them briefly under three heads: I, The Sources and Aims of the Science of Eugenics; II, The Biological Foundations of Eugenics; and III, Human Heredity and the Eugenic Program. Of these divisions the first is of relatively slight importance. Professor Kellicott is a biologist. Naturally enough, therefore, the biological aspects of the study reveal his best work.

The treatment of heredity is especially interesting. It is frankly eclectic. Continuous variation, normal frequency, and the "actuarial method" of study which Galton devised and which Pearson has done so much to develop are contrasted with the principles of heredity as interpreted by the Mendelians. The Mendelian formulation, because of its more exact and definite character, is adjudged much the more important. On the other hand, the actuarial method is held substantially valid to show statistically the preponderance of effects which in their individual detail Mendelian analysis has as yet failed to reveal. By this interpretation the author permits himself to utilize conclusions reached by investigators of both schools. One may question the scientific adequacy of such a reconciliation. But as a popular account of heredity, necessarily very much simplified and generalized, Professor Kellicott's presentation is more than ordinarily successful. In particular it gains lucidity and interest from an abundance of genealogical diagrams, which admirably illustrate the persistence of certain defects in human families.